

as a complicated energy of (it may be figured) interlacing whirls, which animates the mechanism of the body and is not caused by it.

But, it will be objected, if we lose our eyes we cannot see : if an organ is diseased its activities fail: if the machinery of our bodies is stopped, we die. How can it be denied that our vital functions are the product of the organs by which they are discharged ? By broadening our view, it may be replied, and taking into consideration not only the higher forms of living creatures, but the undifferentiated, unspecialized, unicellular organisms in which living matter is at its simplest. These possess functions without organs: nay more, they do not appear to suffer death. In reproducing their kind they divide themselves up: but nothing perishes : the whole of the organism passes, so subdivided, into the next generation. If they are cut into pieces, each fragment becomes a new centre of vitality, which rapidly grows into the typical form of its species. May we not, then, surmise that death is the penalty of differentiation—the consequence of separating out the functions of Life, and attaching them to different arrangements of living tissue. of breaking up, so to speak, the multitudinous cross-whirls of instinct into a number of separate eddies ? By this division of functions Life gains immensely in efficiency. But it sacrifices itself. Its endurance is weakened by its disintegration, and it is no

longer capable of resisting indefinitely the clogging influence of the material elements with which it is associated. We know, however, that an impulse may for a time sustain vitality against the effects of organic degeneration. Many men are kept alive through illness or old age by their interest in their work, and die as soon as they take relief from industry.